

THE EDITOR'S MAIL BAG

AN EX-PRIEST IN ITALY

A PITEOUS APPEAL has come from a former priest and colleague of ours in Italy, Raffaello Paone. In the February, 1940, issue of our magazine we told the story and published the picture of this ex-priest who had recently left the Roman priesthood and was then working as an Evangelical missionary in Florence. That was before Italy entered the war, and until May of this year we had heard nothing from him. Here is what he now tells us of his experiences during the past six years:

"It would be too long to recount all that we have suffered from the war and Fascism. One night in April, 1944, Mussolini's Black Brigade came to take me prisoner and put me in a forced labor camp in Germany. With the help of the Lord I escaped and am now in Solesino,

near Padua, where I work for the Socialist Party and write for their magazine 'L'Eco dei Lavoratori,' but without pay. My wife has a position as a school teacher with a very meagre salary. I have now two children, Licia, 6 years old, and Vinicio, 3 years.

"On account of the Concordat between the Vatican and Mussolini, which still remains in force and specifically prohibits the employment of ex-priests, I am unable to obtain a salaried job.

"I would be very happy if I could come to America to work as a teacher in Italian and take part in the preaching of the Gospel.

"In the meantime we would be grateful for shoes for the children (size for age 7 and 4), and for my wife and myself, along with some food and clothes. We haven't had coffee and sugar for nearly ten years.

"I send greetings in the name of Christ our Saviour.

—Raffaello Paone."

Christ's Mission will gladly transmit to Mr. Paone any assistance our readers may send us for him.



RAFFAELLO PAONE

Former Catholic priest and graduate of the Accademia di Alta Latinità, Gregorian University, Rome, Italy.

HYMN OF THE FREEBORN

"All that is Caesar's" unto him
We render cheerfully:
But that which is our God's alone,
Caesar's can never be!
Free men will never drink the cup
Which is the tyrant's dole—
That drugs the spirit and the flesh
And thus enslaves the soul.

Our consciences, unfettered, free
To grasp the truth revealed,
Shall bow the knee to none but God,
Though flesh, to might, must yield;
The freedom of the human soul,
Its right to liberty,
Our fathers gave their lives for these—
If needful, so shall we!

The right to worship as they choose,
For all the sons of men,
Is fruit of fire, and blood, and sword,
And since time's dawn has been:
If this must be, O free men all—
In spirit, as in name—
Sweet then the death should mortal breath
Go forth on freedom's flame!

—Jessie Wilmore Murton



The Converted Catholic Magazine

THE FUTURE OF PROTESTANTISM

DEMON WORSHIP IN ITALY

SWEDEN—EXAMPLE OF A PROTESTANT COUNTRY

THE MYTH OF CATHOLIC APOSTOLIC
SUCCESSION

PUBLISHERS' NEW APPROACH TO THE
'SACRED COW'

THE BIBLE STILL GOES

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October, 1946

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OCT 19 1946

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Business Manager: JOHN J. KELLEY

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,

REV. A. MALINVERNI, D.D., REV. WILLIAM E. BURKE,

REV. JOSEPH ZACCHELLO

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The Converted Catholic Magazine

Edited by Former Catholic Priests
PUBLISHED SINCE 1883

Vol. 7 (New Series)

OCTOBER, 1946

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EDITORIAL NOTES AND COMMENTS

PROTESTANTS BEWARE!

*"Won't you walk into my parlor?
Said the spider to the fly;
'Tis the prettiest little parlor
That ever you did spy."*

DISCLOSURE by Protestant leaders of eight nations that they favored collaboration with the Roman Catholic church on world problems has caused consternation in many quarters. The proposal was made at the meeting of the World Council of Churches in Cambridge, England, last August 3, and, as reported in the *N. Y. Times*, involved "some kind of satisfactory understanding at the highest level, presumably between the World Council of Churches and the Vatican."

Not all of those present endorsed the proposal, and it was generally recognized that "cooperation with Roman Catholic bodies seems difficult." It is well known that the Roman Catholic church is interested in union with Protestants, but only on condition that Protestants submit to Roman Catholic leadership. It advocates that "the lamb lie down with the lion,"—but *inside* the lion.

The director of the World Council's Department of Reconstruction, Dr. J. Hutchison Cockburn, is reported by

The Lutheran magazine of last July 17, as having returned from Rome after consultation there with Msgr. Tardini, of the papal secretariat of state, and other Vatican officials to find out the Vatican's opinion on unity of action with Protestantism. Msgr. Tardini frankly told him that "*there was no possibility of united action now.*" He obtained a like answer from Msgr. Bojer, director of studies at the Gregorian University, whom he questioned about the aims of "*Unitas*," a Roman Catholic movement which is attempting to bring churches together under Roman leadership. The only result that could be hoped for from "*Unitas*," Dr. Cockburn was told, was "that the Vatican could conceivably be led to recognize certain liturgical practices of the Orthodox or the Anglo-Catholics." In the opinion of *The Lutheran*, "*the movement seems to be purely political and entirely in favor of strengthening the Pope's hand throughout the world.*"

If there are any Protestants who think that the Vatican has any other objective than political gain in collaborating with them, they are gravely in error. But there is a real danger that the Protestant World Council, in their anxiety to build up resistance to Communism, may be led to join up with the Vatican in its crusade for a 'holy war'

against Soviet Russia.

The impossibility of Protestantism ever entering into alliance with Roman Catholicism is well put by Dr. Charles C. Morrison in the last of his series of thirteen articles in *The Christian Century*, entitled "Can Protestantism Win America?" Though severely critical of Protestantism in many ways, Dr. Morrison bluntly opposes even a "fellowship" with Roman Catholicism in the following words (issue of July 3, 1946, page 833):

"Protestantism can never have ecclesiastical fellowship with a church which maintains itself as a system of irresponsible power derived from the abject submission of its members. Such a system is the essence of Roman Catholicism. It falsifies Christianity, is an affront to human dignity, is incompatible with both the spirit and the institutions of democracy, and contains within itself the ineradicable seeds of its own corruption. No such irresponsible power is safe in any hands."

That puts the whole matter in a nutshell. Protestantism has the power in its own Gospel to win not only America, but the whole world, to Christ. After that all other things shall be added. Why then should it want to lean upon a system of corrupt ecclesiastical power so clearly outlined above?

THE BIBLE STILL GOES

THE AMERICAN BIBLE SOCIETY distributed more than 14,500,000 Bibles and New Testaments in forty languages during the six-year war period ending June 30, 1946, according to a report made public on August 7 of this year. Of this number, 8,923,355

copies went to the armed forces. Three million Bibles or New Testaments in twenty-three different languages also went to people in bombed-out areas abroad, and 2,494,148 to prisoners behind barbed wire.

Here is the answer to the Popes of Rome who, for the past 100 years, have issued encyclical after encyclical condemning Protestant Bible societies for printing the Bible and New Testament in the languages of the common people.

Pope Pius VII denounced the circulation of the Bible as "*a crafty device*," and "*a nefarious scheme threatening everlasting ruin*." Pope Leo XII condemned Protestant Bible societies as "*strutting with effrontery through the world*." Pope Pius IX styled the printing of the Holy Scriptures in the language of the people as "*an old device of heretics*."



'INVIOABLE' CONCORDAT

POPE PIUS XII received an official visit last July 31 from Enrico de Nicola, newly-elected president of the Italian Republic. "*The usual military pomp and ceremony marked the arrival of President de Nicola for his historic audience with the Pope*," according to the (Brooklyn) *Catholic Tablet* of August 3. "*He was received by Pius XII on a small throne after having been accorded military honors by the Palatine Guard*."

Of great significance in the Pope's public pronouncement was his insistence that the Lateran Pact made between Mussolini and Pope Pius XI in 1929 (which was the starting point of all Fascist aggressions) should be safe-

guarded now both by the new Italian Government and the 'Big Four' peace makers in Paris. With an eye on those at the peacetable just then deciding Italy's fate, the Pope declared (from *Tablet* as above):

"We are sure that the Italian people and their rulers will always be conscious of the advantages accruing from the Lateran Pact, and will take pride in showing on Roman soil and in the eyes of the world that the 'inviolable faith and the constancy in words and agreements' inherited from their Roman ancestors are today and forever unchangeable laws."

Here the Pope is boasting to the world about the Vatican's solemn agreements with the late despised Fascist dictator Mussolini. The American, British and Russian victors in the war against Fascism are asked by him to uphold the Lateran Treaty and Concordat entered into between Mussolini and the Vatican, despite the fact that they contain stipulations against the four freedoms, especially the freedom of religion. How can the new Italy become a true democratic republic if its constitution is still made to reaffirm the first article of the Treaty between Mussolini and the Vatican, that the Roman Catholic religion must be the only religion of the State?

Why is the Pope so much concerned with what he calls "*the inviolable faith and constancy in words and agreements*" made with dictator Mussolini? And why does he insist that these should remain "*forever unchangeable laws*"? It is obvious that he wants to preserve the substance of Fascism under the guise of lip-service to democracy—till the time comes again when the Vatican can safely throw off even the

pretense of democracy and ally itself with a hoped-for revival of Fascism.



VATICAN DEAF TO JEWS' APPEAL

AMERICAN JEWS sent an urgent appeal to President Truman last July 16 to call on Pope Pius XII to intercede with the Catholic people of Poland on behalf of the Jews there who "have been subjected to terror and pogroms."

This was after a like appeal to Cardinal Hlond of Poland had failed. The appeal asked Mr. Truman "*that the intercession be made through Myron C. Taylor, United States representative to the Vatican,*" and took exception to Cardinal Hlond's statement that the recent anti-Jewish terror in Poland was due to a great degree to Jews themselves. The N. Y. *Times* of July 17 quoted from this appeal to President Truman as follows:

"Murder because of opposition to some Government officials can never be condoned, and exposing to persecution and terror an entire group, because of the politics of some individuals acting entirely on their own, is contrary to all principles of humanity and religion.

"We therefore respectfully ask that you urge upon His Holiness the Pope, through your representative at the Vatican or by any other means that you may deem appropriate, that he make it known to the adherents of the Catholic Church of Poland that the politics of some individuals cannot possibly justify persecution and terror against innocent men, women and children."

Here is one instance in which the presence of Mr. Taylor at the Vatican could have been of merciful help. But so far, nothing has been done.

The Jewish Telegraph Agency of

July 19 reported that Cardinal Hlond's declaration was followed by a statement in the unofficial Vatican Newsletter *Ari* agreeing with the Cardinal's declaration that the Kielce riot, in which 41 Jews and four Poles died "resulted exclusively from political passions provoked by measures adopted by responsible Jewish authorities."

dividual, community, labor and private property."

Mussolini is dead, but his ecclesiastical partner in Rome still propagates his Fascist ideas throughout the world—under the guise of 'Christian' doctrine.

POPE AGAIN ENDORSES 'CORPORATIVE STATE'

POPE PIUS XII wrote a letter last July to Professor Charles Flory, president of the *Semaines Sociales de France*, in which he openly declared that he favored a "corporative form of social life," rather than nationalization, which he condemned. As quoted in a Rome dispatch to the *N. Y. Times* of July 21, the Pope stated that "the institution of corporative associations or units in every branch of the national economy, was more advantageous from the social point of view and also more conducive to efficiency."

This is the economic and social doctrine of Fascism as established by Mussolini, and endorsed by the late Pope Pius XI (who entered into the Lateran Pact with the Italian dictator) in his Encyclical *Quadragesimo Anno*. Everyone knows that Corporatism is Fascism.

Imitating his predecessor, Pope Pius XII assures the world that the corporative state is in keeping with Christian teaching. "A corporative form of social life," he declared, "and especially of economic life in practice favors Christian doctrine concerning the in-

SCRIPTURAL AIDS TO CHRISTIAN GROWTH

By JOHN J. KELLEY

1. Organization in the Church.

Phil. 2:12-16; James 1:22; I Cor. 3:11-15; II Thess. 2:16, 17.

2. Church Worship.

Heb. 10:23, 24, 25; Matt. 4:10; John 4:24.

3. Bible Study.

II Tim. 2:15; Ps. 119:9, 11, 105, 130; John 5:39; 14:26; John 16:13, 14.

4. Prayer.

I. Kinds of prayer.

(1) Secret prayer. Matt. 6:6.

(2) Family prayer. Jer. 10:25.

(3) Social prayer. Matt. 18:19, 20.

(4) Public prayer. Luke 1:10; Acts 3:1.

II. How should we pray?

(1) To the Father. John 16:23, 24.

(2) In Christ's name. John 14:13, 14.

(3) In faith. Mark 11:24.

(4) In the spirit. Rom. 8:26.

(5) In conformity to God's will. I John 5:14.

(6) In a forgiving spirit. Matt. 5:23, 24.

(7) In a thanksgiving spirit. Phil. 4:6.

5. Stewardship.

Acts 20:35; II Cor. 9:6, 7, 8; II Cor. 8:7; Heb. 7:1, 2, 17.

6. Personal Work.

John 1:40-42; Col. 3:16.

7. Church service.

John 12:26; Luke 22:26; Col. 3:24.

DEMON WORSHIP IN ITALY

THEIR SAINTS AND MADONNAS having failed to help them win the war and save their country from devastation, Italians are now reported as turning for help to the devil. So widespread has devil-worship become that Cardinal Schuster of Milan has issued two pastoral letters in which he openly describes and condemns the blasphemous rites and practices of demonism carried on by groups and individuals. As quoted by *Time* magazine of last August 5, he declared:

"There exist individuals and groups who are trying to get consecrated hosts, which they profane and use for unmentionable purposes during their meetings." "... A sect which sustains the part of Judas the Traitor is at work, and is all the more repulsive because ... boys are abused."

Demonism, or Satanism, has always existed alongside Roman Catholicism, and consists in the use of rituals that are the counterpart of rituals used in the Roman Catholic Mass. The ceremony in which its devotees participate is called the "Black Mass," usually celebrated by a priest, but also carried out without a priest if a consecrated wafer (believed to have been changed into the body of Christ at a regular Mass) can be stolen from the altar in a Roman Catholic church, or carried away in the mouth of someone who receives it during Holy Communion with others. *Time* magazine of above date quotes the following horrible description of the ritual of a "Black Mass" from the book, *Witchcraft*, (published by Harcourt Brace in 1940):

"Before an altar surmounted by a crucifix turned upside down, and on which the girl who is a virgin lies naked, the

black-robed priest intones parts of the true Mass 'backward,' in dog Latin, substituting the word 'evil' for 'good' and the word 'Satan' for 'God.' The prostitute, robed in scarlet, performs the duties of acolyte; the goblet of wine is placed between the breasts of the recumbent virgin and a part of the wine is spilled over her body. At the supreme moment, the sacrament, the consecrated wafer . . . is debased instead of elevated, and subsequently defiled."

It should not be altogether surprising that Roman Catholic people would turn in this way for help from a "White Mass" to a "Black Mass," and from the statues of their Madonnas and saints to the devil for power to help them. They are taught that their priests have the power to bring God into a piece of bread, so why shouldn't they also believe that their priests can bring the devil also into a piece of bread by just reversing the process? The Pope and his priests claim the power to be able to bless and to curse as they wish—to bring the blessing of God or the curse of the devil upon whom they please. The words "benediction" and "malediction" are counterparts of one another. When the Pope, for instance, pronounces a dogma of Roman Catholic belief, such as the dogma of his own Infallibility or of the Immaculate Conception of the Virgin Mary, or of Purgatory, etc., he *curse*s ("Let him be anathema") anyone who disbelieves the dogma he defines.

The claim by men to be able to traffic in the power of the devil by the hands of a priest, is no more blasphemous than the claim to be able to manipulate God and his power in the same way. The two are to be found in all religions that set up priesthoods and claim for them special powers over good forces and evil forces, both of which are appeased and called upon for help as occasion demands.

THE MYTH OF CATHOLIC APOSTOLIC SUCCESSION

By HENRY F. BROWN

UNSUSPECTING Protestants are easily deceived by the bold but unsubstantiated claim of Roman Catholicism to an unbroken line of "apostolic succession" of its popes, bishops and priests. The claim is categorically stated as follows: Jesus ordained Peter, Peter his successor, who in turn ordained another, and so on down to the present pope. Thus "apostolicity" is exclusively claimed as certain for all popes, bishops and priests of the Roman Catholic church.

In the first place the entire claim rests on Peter's being in Rome as pontiff—which never has been proved. It is stated that there must be "continuity with the church founded by Jesus Christ," and that only the Roman Catholic church has maintained this "unbroken chain of successors."—(*Catholic Encyclopedia*, Vol. 3, p. 642).

If it is true that Peter was the first bishop of Rome, how then could Paul be a legitimate apostle? For it is certain that he was not called by Peter and that he was not consecrated by Peter laying hands on him. He was called directly by Jesus (*Acts 9:15*), independently of Peter. He was baptized by Ananias, a disciple (*Acts 9:17, 18*).

When Paul attempted to associate himself with Peter and the rest of the apostles they refused to believe that he was not a spy. After being sponsored by Barnabas, a layman, the apostles

tolerated him (*Acts 9:26, 28*). He was not accepted as an apostle by Peter and the others, and disappears from our view for a number of years (*Acts 9:30*).

The laymen from the scattered church in Jerusalem preached the Gospel in Antioch (*Acts 8:1, 4:11, 19*), and raised up a church without the intervention of Peter. Barnabas, the reconciling layman, was sent to investigate the non-conformist church. He remembers Paul in Tarsus and goes to find him (*Acts 11:25, 26*), and these two laymen preached the Gospel of Christ with such success that they were the first to be called "Christians." Then the Holy Spirit instructed this unauthorized church—if to be authorized they must have a permit from the pope—to consecrate Paul and Barnabas as apostles (*Acts 13:1, 3*).

Thus we see that Peter, if he were indeed the first Roman pope, refused to accept Paul, though Jesus himself had called him to a very definite task. This great apostle Paul was consecrated, not by the laying on of Peter's hands, or of any of Peter's agents, but was consecrated by unauthorized laymen in a non-conforming church!

Paul reviews the history of this experience. He says he received his Gospel from Christ and not from Peter (*Gal. 1:11, 12*). He denies that he communicated with the "hierarchy" (*Gal. 1:17*), but went instead to the desert

to talk it over with God alone, and that his first visit to Jerusalem after his conversion was three years after that memorable event (*Gal. 1:18*). He remained there but two weeks, and nothing apparently happened to authorize him to preach with any legitimacy. There was no "continuity with the church founded by Christ," if the laying on of hands was required to obtain that.

Paul ignores completely his lack of apostolic ordination at the hands of Peter. He made thousands of converts to Christ, organized churches (*Acts 14:23*), consecrated elders or bishops (*Acts 20:17*), and sent men whom he had consecrated as bishops to consecrate others (*Titus 1:5, 7*). In other words, he built up a church that was entirely non-conforming, having no legitimate connection with Peter's church.

Fourteen years later Paul, the non-conformist apostle, went to Jerusalem, and there the apostles reluctantly gave him the right hand of fellowship (*Gal. 2:9*). But there was no submission to Peter, no reconsecration of Paul. On the contrary, this intrepid, fearless, uncompromising apostle "*withstood Peter to the face*" (*Gal. 2:11*), and they divided the field between them (*Gal. 2:9*).

The Roman Catholic hierarchy faces here the dilemma either of rejecting its vital and basic doctrine of apostolic succession—the chain of Peter and consecrated priests—or of rejecting a specifically chosen messenger of heaven, St. Paul. If Paul were rejected—which the Roman church must do to be logical in its doctrine—with him goes a large portion of the New Testament, most of the Christian doctrine of the church, because it is Pauline, and some of the greatest early churches, Antioch, Ephesus, Corinth, and Thessalonica, because these are the fruitage of this "illegally" consecrated non-conformist.

But Paul never considered himself unconsecrated nor less-authorized than any of the other apostles, though the hands of Peter were never placed on him (*2 Cor. 11:5*): "*I regard myself as no wise inferior to the great apostles,*" he says (New Revised Catholic New Testament).

The Roman Catholic church does not reject Paul, but by accepting him it rejects its own essential doctrine of apostolic succession. By accepting him as an apostle it furthermore destroys its claim to be the exclusive mouthpiece of the Holy Spirit. The Holy Spirit demonstrated in the choice of Paul that He alone is the Vicar of Christ and there is no need of a pope. By the same token John Wesley was the apostle of God to England, so was Whitfield, though these men were not in communion with Peter's successor. Dwight L. Moody was Christ's apostle, and so is every Christ-chosen minister of God.

Protestants reject absolutely the mechanical conception of apostolic succession through the long line of wicked popes of the Middle Ages. They follow, rather, the prophetic succession of the Hebrew prophets. When God wanted a messenger in the Old Testament He didn't request the high priests for one, but simply called the man: "*Whom shall I send, and who will go for us?*" He asked Isaiah. That fine man of God responded, "*Here am I, send me.*" (*Isa. 6:8*). These were Spirit-chosen men, endowed and ordained by the Holy Spirit. Elijah was sitting by his sheep in Gilead when "the word of the Lord came unto Him" (*1 Kings 17:2*). Amos was a shepherd when God took him (*Amos 7:14, 15*). Jeremiah was called before his birth (*Jer. 1:5*).

Of all the prophets of the Hebrew succession we can think of none who

was consecrated by the high priest of his time, or even by the prophet who went before him. Each man was chosen directly by God. That is the Spirit-governed prophetic succession versus the mechanical "apostolic succession" of Roman Catholicism. And that is the system of ministry that the Protestant church in its evangelical branches holds today.



GOOD RETORT

THE FOLLOWING letter from one of our readers was published in the Washington, D. C. *Post* of last June 12. It is a splendid retort to the *Post's* argument in favor of a U. S. Ambassador to the Vatican, namely, because the Pope is a "territorial sovereign," as well as head of a religion, the same as the Romanov czars, the King of England, and others:

To the Washington 'Post':

Sir:

In your editorial there is one point, and a very important one, that you must have overlooked. You acknowledge the Pope as a "territorial sovereign" and if such, what right has his subjects to citizenship in our country? If the Romanov czars were alive and in power as formerly, would you advocate that their subjects should have the right of citizenship here, even though, as you say, they were heads of the Russian Orthodox Church? The same applies to the English and Turks. Should they not have to abjure their allegiance to each of their rulers before they could be citizens?

If, as you say, we had a regular diplomatic mission to the Holy See up to 1867, why should we do wrong again because we did so before? Two wrongs do not make a right.

—Samuel S. Snyder
Washington, D. C.



ARE YOU A COWARD?

A MAN who regards reputation as worth more than character is a coward. Reputation is what the world says of us; character is what God knows us to be.

LUTHER ON ORIGINAL SIN

THE SCIENTIST Thomas Huxley once said that he could find no better term to indicate the corruption of human nature than that of "original sin" which was coined by the theologians. And no one has ever explained so frankly and clearly what "original sin" really means than Martin Luther. Here is what he says:*

"It is so deep and horrible a corruption of nature that no reason can comprehend it, but it must be believed upon authority of the revelation in the Scriptures . . . It is the chief sin; if it were not, there would be no actual sin. This sin is not, like all other sins, committed; but it IS. It is the root of all sins, and is the essential sin, which exists not for an hour or for any period but as long as the person lives. This natural sin God alone sees. It can be restrained by no law or punishment, even though there were a thousand hells; only the grace of God can purify and renew the nature . . . It is the heritage of all who are or that be born into the world, Christ alone excepted."

This is in accord with Paul's explanation in 2 Cor. 5:17: "Therefore if any man be in Christ, he is a new creature . . ." And again in Gal. 6:15: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

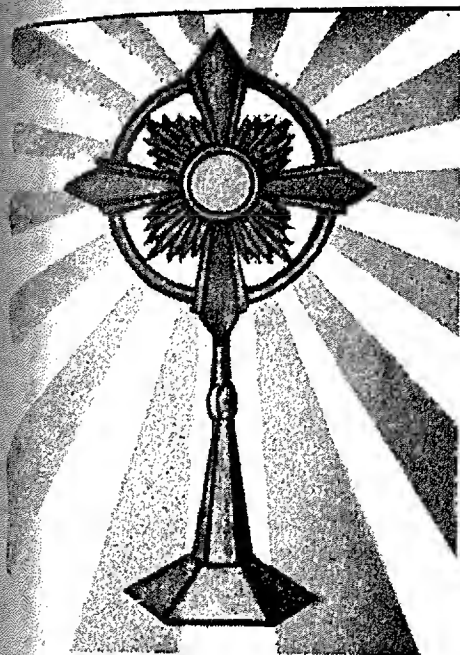
In other words, human attempts at changing man's nature are of no avail whatever. All the alleged power of the seven sacraments of the church of Rome, all the 'merits' of the Virgin Mary and all the good works of all the saints who ever lived, and all the absolutions of all the priests ordained by the church of Rome, or any other church, together with all the blessings

* cf. *Martin Luther, The Hero of the Reformation*, by Henry E. Jacobs.

and pardons of all the popes and bishops who ever existed, cannot change a man's corrupt nature by one iota—or

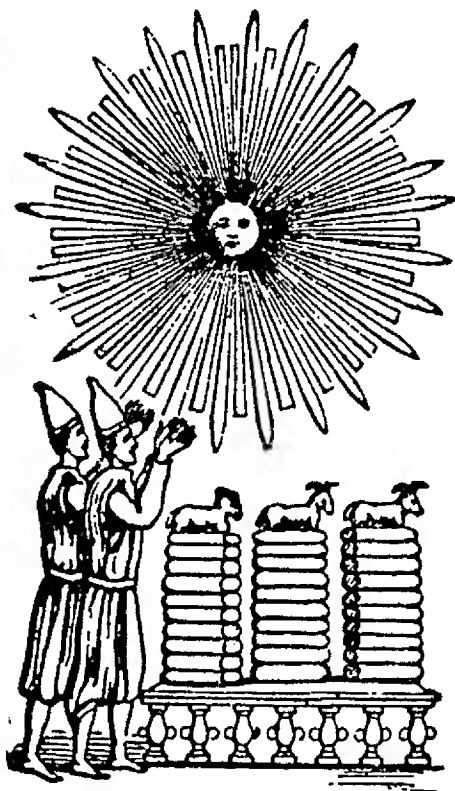
add one scintilla to the lustre of a soul already made new by the saving grace of Jesus Christ.

Any change claimed by such human agencies is no real change at all. It is only apparent, and to such a change can well be applied the clever French proverb: "*Plus ça change, plus c'est la même chose.*"—"The more it changes the more it remains the same."



ABOVE is a picture of the "Monstrance" used in Roman Catholic churches for the adoration of the consecrated wafer of bread which is believed to be the flesh and blood of Jesus Christ. The round wafer is placed in the center of this "monstrance," which is a gold or gilt stand, often encrusted with precious stones, from which sun-rays pour out from the center. When exposed above the altar, the people are obliged to genuflect on both knees before it in full adoration.

There is no doubt that this had its origin in the Egyptian sun-worship of the goddess 'Ceres' (corn), whose son was thus adored as the Sun-divinity incarnate who was symbolized as the "bread of God." In Egypt, the disk of the sun was likewise represented in the temples, and the king and his wife and children were represented as bowing down and adoring it. From Egypt it was brought to Rome where it was first copied by pagan, and later by papal, Rome. (cf. 'The Two Babylons,' by Alexander Hislop, pp. 161-163)



THIS is a copy of a representation of a sacrifice to the sun, where two priests are seen worshipping the sun's image. It was discovered in Babain, in Upper Egypt. A like scene may be witnessed in Roman Catholic churches today where priests offer 'sacrifice' of bread and wine on an altar with the round wafer of bread set in the center of a gold disk from which shoot out on all sides the golden rays of the sun.

ETERNAL LIFE AND EVERLASTING LIFE

(John 3:15-16)

By JOHN J. KELLEY

THE WORDS "eternal life" and "everlasting life" abound in the New Testament, and while they seem to mean one and the same thing, nevertheless there is a real difference between them.

Eternal life refers to the nature or the quality of the life which we can receive, even on this earth, in Christ Jesus. Everlasting life refers to the quantity or duration of that life. Our new life in Christ Jesus is eternal because the Eternal God comes to abide in our hearts and we are made partakers of the divine nature. "*He that is joined to the Lord is one Spirit with the Lord*" (1 Cor. 6:17). This new life in Christ Jesus is everlasting because it will have no ending; it is eternal because it is a partaking of the life of God.

Some scholars tell us that there is no word in the Hebrew, Aramaic or Greek which can be translated as "eternal," but that in each language the word used should be translated "for the ages of the ages." From this they reason that we do not have eternal life but only life "for the ages of the ages." How thankful we should be that our eternal life does not depend upon the meaning of a Hebrew, Aramaic, Greek or English word, but that we have eternal life because it is the life of the Eternal God abiding in us.

Let us then take courage and rejoice that our bodies are the temples of the Holy Ghost (1 Cor. 3:16), and let us live for Jesus every moment of every day.

THE VATICAN AND HAILE SELASSIE

NEWS FROM ETHIOPIA is very disconcerting. On the one hand, Emperor Haile Selassie, the "Lion of Judah," is reported as bitterly resenting the Big Four delay in returning to Ethiopia the former Italian colony of Eritrea, "stolen by the Italians from the Ethiopian Empire," as *The Christian Science Monitor* of last July 17 put it. By way of appeasing the Emperor, the Export-Import Bank in Washington granted a \$3,000,000 loan to the African kingdom. Although the government is purely Ethiopian the British run the political affairs of the country. British judges sit in the country's High Court, and British teachers are directing the country's most important schools.

The disconcerting part of it is that the Ethiopian Government, according to the above report, has turned to the Vatican for support "to counterbalance overwhelming British influence," although it is admitted that Haile Selassie remembers well that "the Vatican backed Mussolini's conquest of his country." Haile Selassie furthermore has decided to send a diplomatic mission to Rome, and the Vatican has declared its intention to have a papal nuncio in Addis Adaba.

In addition, the Vatican Propaganda Fide College in Rome and the Papal Ethiopian College have been training missionaries for Ethiopia. Four Canadian Jesuits are already on their way to build up an educational system in Ethiopia, at Haile Selassie's request. A Reuters report from London of July 17 says: "*The Jesuits will set up a college for training primary teachers in Addis Adaba. After that a network of schools, ranging from primary schools*

to universities, will be begun."

It seems strange that Haile Selassie would, of his own accord, ally himself with the Vatican. Nor can we see how this would "counterbalance overwhelming British influence" in his country. A New York Times dispatch of February, 1945, indicated that the arrangement to allow Jesuit missionaries into Ethiopia was agreed upon at Haile Selassie's meeting with Winston Churchill and President Roosevelt after the Crimea Conference. It was added that Roman Catholic Bishop David Mathew was sent from England shortly afterwards as Papal representative to Ethiopia to negotiate the arrangement.

The Vatican's open support of the conquest of Ethiopia by Mussolini's Fascist legions seems now to have been forgotten. Forgotten also is the proclamation of Cardinal Schuster of Milan who, on October 25, 1935, declared: *"The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia to free the road for the emancipation of the slaves, opening it at the same time to our missionary propaganda."*

From Addis Adaba, Rev. C. Gordon Beacham, director of the Sudan Interior Mission has issued an urgent call for young Christian men to volunteer as Evangelical teachers in Ethiopia. He states: *"The Emperor [Haile Selassie] is by no means partial to Catholics and would prefer Evangelicals."* A particular need is for "a suitable couple to come and take charge of a Rest Home for our missionaries in Ethiopia," and financial assistance for such a home. The Ethiopian Government has officially requested Evangelical workers from Dr. V. Raymond Edman, president of Wheaton College in Illinois.

Here is a real challenge to Evangelical Protestants.



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SWEDEN—EXAMPLE OF A PROTESTANT COUNTRY

By L. H. LEHMANN AND J. J. MURPHY

PREVIOUS ARTICLES in this magazine have analyzed conditions in countries where the Roman Catholic religion has exclusively controlled education, morals, marriage, social life, and the making of war and peace. There is ample evidence to show that, in the Latin-European countries of Italy, Spain and Portugal, as well as in South American countries and in Catholic Quebec, where the effects of the Protestant Reformation have not been allowed to penetrate, illiteracy and illegitimacy are abnormally high, the masses of the people are generally impoverished, the standard of morals is not of the best, wars and pestilences have abounded, and human life in general has not been held in very high esteem.

In Portugal, for instance, according to *Time* magazine of last July 22, the percentage of those who can read and write is only 50%, but adds that "since those who can barely sign their names are counted as literate, the actual figure is much lower."

In Latin American countries illiteracy is estimated as ranging from 50% to 80%, and illegitimacy from 25% to 50%. The authoritative work, *Latin America in the Future World** (p. 4), states that, "One half of the Latin-American population is suffering from infection or deficiency diseases." The average life-span ranges from a high

of 47 years in more fortunate areas, to a low of 32 years in Peru. In the French-Catholic cities of Quebec, health records improve in direct proportion to the number of Protestant inhabitants.

For contrasting conditions in a wholly Protestant country with those in the Catholic-dominated countries mentioned above, no better example can be found than Sweden.

Here is a country that has been completely cut off from Catholic influence since the Reformation. *Of particular significance is the fact that Sweden broke from Rome in 1527—thirteen years before the Jesuit order was founded, and to this day is the only country in Europe, except Switzerland, that still prohibits the establishment of the Jesuit order within its confines.* Individual Jesuits have been able to enter Sweden since the end of the last century, but missionary activity is not allowed them and they can work there only under the guise of assistants to the ordinary parish priests. Out of Sweden's total population of 6,266,888, there are only 3,500 Roman Catholics. *It has been completely free from war for the past 132 years.*

The following summary of conditions in Protestant Sweden speaks for itself. How much these are due to its almost 100% adherence to Evangelical Christianity as reasserted by Martin Luther, and to its complete freedom from Jesuit Catholic influence, our readers can judge for themselves:

* Published in 1945 under the auspices of the National Planning Association, with approval and cooperation of all Latin American countries.

RELIGION

After its conversion to Christianity Sweden finally came under papal dominion, as did all Western Europe by the later Middle Ages. But it was one of the last countries in Western Europe to come under the power of the pope. *A History of Sweden** by Carl Grimberg (p. 59) speaking of the middle of the 12th century says:

"By this time most of the European lands recognized the pope in Rome as their spiritual head. The Holy Father, as he was called, was regarded as the successor of St. Peter and the vicegerent of Christ on earth. Should anyone, even though he were a prince or king, venture to resist an order of the Church, the pope would issue a bull of excommunication against him, and woe to anyone who fell under this ban. He was thrust out from Christian society, no priest was allowed to administer Communion to him or to bury his dead body. No one must shelter him or give him food or drink. He was cursed in life and cursed in death. He was a wanderer on earth, and, if he died under the ban, his soul was held to be lost."

Through the Reformation the church of Sweden became entirely Protestant and has remained faithful to the Evangelical doctrines of Luther to this day. It is strictly a Lutheran country, democratic in both church and state in the truest sense of the word.

The following quotations about the religion of Sweden are taken from *The Sweden Yearbook, 1938*:

"The Reformation was carried through in its external forms shortly after 1520 by Gustavus Vasa . . . The predominating religious personality of the Reformation period was Olaus Petri, a brave, pure and steadfast character, who was untiring in his zeal, but moderate and



sober, at once a reformer and a humanist . . . His younger brother, Laurentius, was for over 40 years archbishop of Uppsala and completed in a wise and prudent manner the improvement of the Church. No Roman Catholic minority remained. The Episcopate and diocesan synods were retained and church adornment was not interfered with . . . The independence of the Church was maintained against the pretensions of the State. The Bible and other religious books were translated . . . The outstanding figure in the modern history of the Church of Sweden is Archbishop Nathan Söderblom (died 1931) who inaugurated the world-wide church unity movement throughout the world . . . "The Reformation eliminated the sacrifice of the Mass from the church service and made the sermon the central feature . . . The principal service is still called High Mass, but may, however, be celebrated without the Eucharist." (pp. 45-6)

"The relations of the Church to other religious denominations are nowadays regulated by the Dissenters Act, 1873. Marriage by registrar as optional was introduced in 1908. Besides the Methodist community, counting about 15,000 members, only a few very small communities have seceded from the Church. About 1½ per cent of the population are not baptized. There are about 3,500 Roman Catholics and 6,500 Jews . . .

* Published in 1945, by Augustana Book Concern, Rock Island, Ill.

'The Swedish Mission Association' with about 113,000 members is Congregational . . . but remains within the established Church, as do the Baptists with more than 65,000 members." (p. 43)

The democratic nature of the Protestant church in Sweden is emphasized as follows:

"The Church of Sweden consists of 2,564 parishes. In each parish there is a parish assembly in which all men and women who have not seceded from the church are entitled to vote. In small parishes the parish assembly elects the vestry or church board, and decides in local church questions. . . The clergy are elected by the parish on very democratic principles. The right of the parish to elect its own priest originates in the ancient self-government. . . The bishops are elected by the clergy of the diocese. . ." (p. 42)

GOVERNMENT

From *World Week* magazine of Feb. 18, 1946 (pp. 4-5):

"Sweden is a socialist democracy with the most advanced social welfare program and the highest standard of living in all of Europe."

"In 1866 the Riksdag or parliament was made into a democratic bicameral legislative body, and universal suffrage was adopted. . . The government is a constitutional monarchy, somewhat like that of Britain. The present Constitution, adopted on June 6, 1809, is the oldest written constitution in Europe. . . A republic could be established at any time by the vote of two successive Riksdags. The real chief executive is the prime minister, appointed by the King at the recommendation of the Riksdag. He is usually the leader of the party having the largest representation in the national legislature. . . For many years the largest po-

litical organization in the country has been the Social Democratic party, a socialist group whose program is not unlike that of the British Labor party."

In the spirit of true democracy the emphasis in Sweden is on local government and decentralization. For example, in its highly efficient program of preventive medicine and medical care, the bulk of the expense is carried by local communities, with federal funds as a sort of supplement aiming mostly at ironing out inequities between poorer and richer districts.

Swedes, whether male or female, are allowed to vote after their 23rd year.

FREEDOM OF WOMEN

Carl Grimberg in his *History of Sweden* says (p. 349):

"In 1845 the first step in establishing woman's rights was taken, when the Riksdag decided that the inheritance of brother and sister should be equal. Another step in her emancipation was taken when the Riksdag decided that an unmarried woman was of age and responsible for herself at the same age as a man. The Riksdag has also from time to time opened a way for her to earn her support. She has been given the right to enter trades, professions, and government service. For a long time her highest aim was to secure the right of suffrage. This reform was carried through the Riksdag of 1919 and was confirmed by the Riksdag of 1921."

MORALS

The Sweden Yearbook, 1938 says (p. 195):

"A characteristic feature in the Swedish legislation concerning the sale of alcoholic liquor and wines is that private economic interest is to a very great extent disconnected from that sale. This is practically the case not only with reference to the wholesale business but

as regards the retail as well which comprises about 90 % of the total trade. The two branches of sale are namely entrusted to separate organs . . . in reality they are public institutions over whose management and activities the public authorities exercise decisive sway."

There is a so-called Bratt system that regulates the sale of liquor both as to quantity and purchaser. It is to be sold only to known persons who will not abuse it. Local communities are allowed the right to vote down the sale of all liquor. The number of liquor stores is kept small and scattered. Community temperance boards gather and give out to liquor-store employees information for their guidance, including the names of individuals from whom liquor should be withheld.

Peter Wieselgren, a Lutheran minister in the early 19th century, was the great reformer who killed the abuse of liquor that for a while threatened the ruin of all Sweden.

EDUCATION

Education has been compulsory in Sweden since 1842.

"Swedish popular education is not surpassed in any country and is equaled in few." (*A History of Sweden* by Carl Grimberg, p. 357)

The prominent role played by the Protestant church in bringing education in Sweden to its present high level is stressed in *The Sweden Yearbook*, 1938 on page 42:

"The schools were inaugurated by the church. The high standard of education of the people was originally to a great extent the result of the work of the clergy. The old order of the parish assembly electing school boards is preserved only in small parishes. In all others local school questions are in the hands of the communal authorities, who elect the school board, on which the clergy is represented. Religious teaching in the Bible and church history is given in all schools."

The development of the scientific mentality in Sweden is attested by the wealth of that country's inventions. In industry alone Sweden's original contributions in the electrical field are outstanding, not to mention its invention of dynamite, screw propellers, steam turbines, precision gauges, safety matches, and ball bearings in other essential fields of industry. In medicine a Swedish scientist discovered the body's lymph glands, and so on in other fields.

The annual Nobel Prizes,* established by the Swede, Alfred Nobel, are an internationally famous testimony to Sweden's keen interest in scientific

* There are five: for physics, chemistry, medicine, literature, world peace.



GUSTAVUS ADOLPHUS
King of Sweden (1611-1632)
"Hero of the Protestant World"

By his great victories over the Catholic forces during the Thirty Years' War he "broke the political and religious bonds by which Europe was fettered through the lust for power of emperors and popes." (*Sweden—Ancient and Modern*, p. 48)

progress and world culture, and a stimulus toward still greater achievement.

HEALTH

The average life of people, which at one time was only 35 years, has now risen to 56 years. The above-quoted *History of Sweden* (p. 352) makes the above statement, adding that this rate is "the highest in the world." An article in the *N. Y. Times* of March 11, 1946, states that in Sweden, "*Life expectancy has risen to an average of 64 years, and rates per straightlife insurance are about 3 points lower than in the United States.*"

The American Swedish Monthly of October, 1945, says (p. 6) :

"Public health in Sweden is not merely a matter of medical care. It is significant that the local government bodies, on whom falls the major burden of carrying out public health ordinances, also give financial support to the temperance movement and to activities of the organizations for promotion of sport and profitable use of leisure time. Nor should the part played by the improved system of Ling gymnastics in the school curriculum be overlooked in any assessment of Swedish health measures."

"In general the whole public health system, which is well integrated with the structure of popular government, aims at keeping the nation well rather than restoring people to health after they have become ill. This fact does not, however, prevent the Swedes from having a hospital system which is one of the most remarkable in the world—not least with regard to the cost of hospitalization." "Private hospitals account for only about 2 per cent of the total hospital accommodation. . ."

World Week of Feb. 18, 1946, says: "*It costs about 65 cents a day for hospital ward care, and wards for contagious diseases are free.*"

In the development of social medicine and preventive medical care Sweden is second to no country in the world. It has also such widespread hospitalization plans that ample provision is made for everyone at exceedingly small cost.

Sports as a means of developing and preserving sound health are highly developed and publicly encouraged in Sweden. Practically everyone in Sweden owns a canoe or tiny sailboat, and nearly every second person has a bicycle.

CULTURAL AND INDUSTRIAL PROGRESS

In contrast to the Catholic countries of Europe that are backward and poverty-stricken and yet constantly breeding wars, Protestant Sweden has avoided war for the past 132 years. *World Week* (Feb. 18, 1946) says of Sweden's march toward progress that, "She is a socialist democracy with the most advanced social welfare program and the highest standard of living in all of Europe." In the field of social security Sweden has advanced farther than any other nation in Europe.

The Sweden Yearbook 1938 says (p. 192) :

"Branches of social insurance have had several years of development. Foremost in this development is accident insurance, which has been obligatory for all workers since 1916. . . Old age and disability insurance was made compulsory by law in 1913 for practically the whole population. . . Sickness insurance, like unemployment insurance, is based on a system of voluntary, state-supported funds."

World Week quoted above says: "Swedes were among the first to develop city planning, and airy, modern architecture. Forty per cent of the people live in cities, but there are no real slums in Sweden."

Unemployment is negligible in Sweden and there are no extremes of riches or poverty. Through state-aided housing co-ops most city workers can build their own prefabricated, one-family, modern bungalows. The city supplies the land, electricity, water and gas. Apartment house co-ops give Swedes roomy private apartments at very low rentals.

In the great movement of "co-operatives" that contribute so much toward making democracy economic as well as political, Sweden is not only world leader but the home of co-operatives.

World Week above-quoted says:

"Although labor controls the government, Swedish workers are ever alert to check monopolies, whether private or state. That is why Sweden is the home of co-operatives. Consumer co-ops are stores which are owned and run by the consumers themselves. Co-ops really hit their stride in Sweden in 1899, when several Konsums (co-ops) united to form the Co-operative Union."

Industrial-labor relations in Sweden are as close to the ideal as civilization has anywhere attained. Labor is well provided for, in contrast to its exploitation in Spain, Portugal, Latin America, pre-war Poland and other typical Catholic countries.

A History of Sweden quoted-above says (p. 354):

"Much has been done in the interest of labor through legislation. A normal working day has been established; protection to life and limb of the laborer has been provided; regulations regarding the labor of women and children have been made, protecting them from hurtful labor and over-exertion; likewise regulations for compensation to the laborer in case of accidents or injuries while at work, and aid in case of sickness. Loans are made by the state to laborers, enabling them to build their own

homes; old-age pensions have also been established."

World Week for February 18, 1946:

"*The dislike of government interference is a trait of Swedish labor. Nearly all Swedish unions want to handle their grievances directly with management, without any government intervention.*"

Sweden has had only one major strike in about 20 years. The average loss of working time through strikes or lockout per man per year is less than half an hour. *Sweden is the most highly industrialized country in Europe.*

Swedes have no anti-strike laws. Yet they and their country get along better without strikes. "*The standard of living is, along with that of Switzerland, the highest in Europe,*" (*World Week, ut supra*).

Where labor relations are thriving and scientific progress is unimpeded by religious reaction and the monopolies of a few rich families as in Catholic countries, industrial progress is bound to boom. Such is the case in Sweden. *The Sweden Yearbook, 1938* (p. 185) confirms this:

"The progress of industry during the last decades is reflected in the people's trades distribution. Up to 1870 the agricultural population was 72 per cent of the total inhabitants, while industry and trade comprised not more than 20 per cent of the people. But according to the census of 1930 the corresponding percentages were 39 and 54 respectively. During the 60 years that intervened between these censuses the industrial and commercial population increased from 825,000 to 3,300,000 persons. . . Owing to the introduction of machinery the decrease in agricultural population has not prevented a steady increase of the cultivated areas and greatly increased returns." Grimberg (p. 340) says:

"There are at present about 12,000

factories in operation in Sweden, employing some 400,000 persons with an annual output amounting to over a billion dollars."

The religious and cultural contribution of Swedish immigrants to the United States needs no comment. Nor does space permit a full account of the fruitful activities of Evangelical Swedish missionaries in all parts of the world. Mention might be made of Bishop Soderblom and the *Evangeliska fosterlandsstiftelsen* movement which, by preaching and missionary work, books and schools, has greatly advanced the cause of Evangelical Christianity at home and abroad. Baptist congregations in Sweden have also been active in missionary work.

In view of the foregoing facts, no one can escape the obvious conclusion that a country or a civilization which upholds and preaches the full Gospel teaching is sure to show its beneficial effects in every walk of life. And this is in accord with Christ's dictum: "*By their fruits ye shall know them.*"

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SALVATION AND CHRISTIAN PROFESSION

By JOHN J. KELLY

I. What is Salvation?

1. A reception of Jesus Christ by personal faith in the atonement of Christ. John 1:12; Rom. 5:8; Isa. 53:4-6.
2. A liberation from sin through the atonement of Christ. John 8:36; Rom. 6:14.
3. A forgiveness of sin through the atonement and resurrection of Christ. Eph. 1:7; 1 John 1:9.
4. A new and eternal life through the atonement of Christ. John 3:5; 16, 36; 1 John 5:1.
5. A Saviour, divine and eternal, derived through the atonement of Christ. John 5:24; 10:27, 28; Rom. 8:35-39.

II. What are evidences of Salvation?

1. The authority of God's Word. 1 Peter 1:23; John 6:63.
2. The testimony of the Holy Spirit. Rom. 8:16.
3. The testimony of Christian Love. 1 John 3:14.
4. The experience of a changed life. II Cor. 5:17.
5. A delight in the things of God. Ps. 40:8; Gal. 6:14.

III. How are we to confess Christ..

1. With the mouth. Rom. 10:9-10; Psa. 107:1.
2. Through the ordinances of the church. Rom. 6:5; I Cor. 11:26.
3. Through a godly life. II Cor. 3:2.
4. Through the power of the Holy Spirit. Acts 1:8.

IV. Why should we confess Christ?

1. Because He is worthy. Rev. 4:11; 5:12.
2. Because it is a condition of salvation. Rom. 10:9, 10.
3. Because it is an expression of gratitude. Rom. 1:16; Gal. 6:14.
4. Because the world requires it. Matt. 5:16.
5. Because it is a condition of heavenly recognition. Matt. 10:32, 33.

V. The nature and definitions of sin.

1. Lawlessness is sin. I John 3:4.
2. Neglect is sin. James 4:17.
3. Doubt is sin. Rom. 14:23.
4. Unbelief is sin. John 16:8, 9.
5. All unrighteousness is sin. I John 5:17.

(John 3:15-16)

THE FUTURE OF PROTESTANTISM

By L. H. LEHMANN

A FLOOD of healthy self-criticism of Protestantism has been coming recently from its leaders in America. Their findings vary, but although all sound a note of urgent warning, few, surprisingly, are pessimistic.

The sharpest critic of them all is Dr. Charles C. Morrison, editor of *The Christian Century*, in a recent series of articles entitled "Can Protestantism Win America?" He blames the apparent powerlessness of Protestantism today on the cleavage between the "conservative-fundamentalist" element—which, he says, "has withdrawn from the cultural scene and taken its Christianity with it"—and the "liberal" (modernist) element, which he says, "has swallowed secularism whole." Although he is more severe on the fundamentalists, he confesses that Protestantism will never win America unless it boldly stands up and positively proclaims its own Gospel.

All the Protestant self-critics agree on one thing—the increasingly successful activity of Roman Catholicism. This is alarming to all of them, and they openly admit that Roman Catholicism is not only a threat to Protestantism but also to our entire American culture and way of life. Dr. Morrison, for instance, declares:

"Roman Catholicism is a self-enclosed system of power, resting upon the broad base of the submission of its people, whose submission it is able to exploit for the gaining of yet more power in the political and cultural life of the secular community . . . Its triumph in America would radically transform our culture and change the character of our democratic institutions."

One of the most hopeful expositions of Protestantism's present position and future is that of Professor Kenneth Scott Latourette, in the March, 1946, issue of the magazine *Church History*. Professor Latourette digs deep into history for trends, and comes up with the conviction of "*the relative decline of the Roman Catholic church and the continued passing to Protestantism of leadership in the Christian forces.*" He bases his conviction on the fact, in the first place, that already "in the 19th century Christianity spread relatively more rapidly through Protestants than through Roman Catholics." And he adds, "this was true whether the expansion was by migration of European traditionally Christian peoples, or by the conversion of non-Christian, and non-Occidental folk." He then goes on to state that although Roman Catholicism made rapid strides also during the last century, it has suffered irretrievable losses, through the war, by decrease in funds, decline in morals and education, and the disturbed political and economic conditions in Western Europe where the church of Rome has been centered for so long. He furthermore holds that Roman Catholics in the United States "*have about reached the height of their percentage of the population.*"

Among the reasons he gives for his conviction that the future of Christianity belongs to Protestantism are the following: It is more flexible than either Roman Catholic or Eastern Christianity, hence better able to adapt itself to changing conditions; it is so closely tied to historic (Evangelical) Christianity as not to become den-

natured; it will not, on the other hand, succumb to the temptation of conforming too closely with new and transient environments, because of its firm grounding in its Reformation principles. He also places hope in the new Ecumenical Movement, that will prevent Protestantism from being fragmented into national churches. He holds that the rapid spread of Evangelical missionary activities, especially in Latin America and the Philippines, is another hopeful sign of future Protestant triumphs.

These findings of Professor Latourette are, of course, strictly those of an historian, and many will not be as convinced as he that an abstract study of historical trends gives positive proof that Protestantism will eventually triumph over Roman Catholicism. To them the factual power already possessed by the church of Rome, especially in America, would seem to indicate, in fact, that Protestantism will have a hard struggle to exist at all in the near future. And everyone must admit that the church of Rome has advantages on its side that Protestantism has, so far, been unable to emulate.

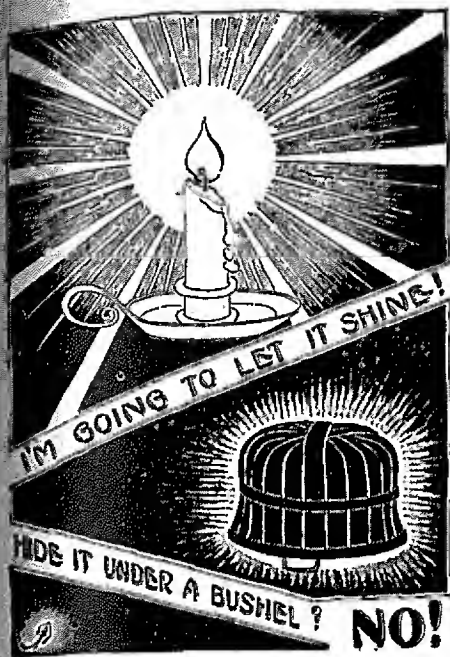
It might be well, therefore, to compare the positions of Roman Catholicism and Protestantism in another light, namely, their relative attraction for the masses of the people, and the actual power that each can demonstrate. Here is how I see it:

To its advantage in this respect, Roman Catholicism has the following: *An external, visible, human realism, which meets the wide demands of the common people of all times. This is something tangible and empirical, which weighs far more with the multitude than subtle argument, and much more, in their eyes, than any Scripture text. Numbers, contagious influence, spectacular*

parades, blind impulse, external advantages, are decisive factors in their estimation. To the Roman Catholic people, their church's realistic worship produces a very effective union of the esoteric and the exoteric, of awesome mystery and down-to-earth realism. Protestantism to them appears negative, because it works on inner, invisible, spiritual lines. There is nothing in it to appeal to the senses, no statues, incense, rosary beads, no priest to offer sacrifice for their sins or to absolve them in confession. Even Christ and the power of God seem to be brought much nearer to the Catholic worshipper, and the 'sacrifice' of the Mass is made to appear to them as a union of the human and the divine.

The masses of the Catholic people, drugged as they are by these sensuous appeals to the things of the flesh, are almost entirely oblivious to the lack of true sanctity in their priests and nuns, of the almost repulsive character of their devotions, and the fact that they are slaves of ecclesiastical and political power. Yet, what Protestants most condemn—a sensuous, spectacular, political religion—is the greatest attraction for Roman Catholics themselves. They trust to the apparent oneness of their church and its hide-bound military organization.

The Protestant has nothing of this to fall back upon. But for Protestantism to win America and the future it will have to show the world something to take the place of the attractions that Roman Catholicism has to offer. Protestantism will make history (rather than having to depend upon history to show its trends) only if it can produce, by means of its positive Evangelical teaching, the effects of spiritual power upon which alone it can rest all its hope



CONDITIONS IN FRANCO SPAIN

THE PRESSURE brought to bear from many quarters in the past year against Franco Spain seems to have resulted in more considerate treatment of Protestants there. Even after the publication of Franco's so-called "Bill of Rights" in July, 1945, permission to re-open Protestant places of worship was granted by the authorities in only a few cases, according to Percy J. Buffard writing in the September, 1946, issue of *Tidings from Spain*, published in London, England.

In October of last year, however, when world pressure increased against Franco, limited liberty for Protestants to worship in private, "*provided that services are held inside the building with no public manifestation,*" was granted. Here is the text of the Government order which was sent to all provincial Governors in Spain, as published in the above issue of *Tidings from Spain*:

"In accord with article 6 of the Bill of Rights for Spaniards, liberty of worship (cultos) is now established (queda establecida) for all dissident churches in the whole of the National territory, provided that services are held inside the building with no public manifestation.

"The representatives or ministers of these churches may exercise their ministry without being molested, provided that they confine themselves to their preaching and pious practices, without relating these to political affairs.

"For the opening of buildings that are not authorized, application must be made to the Governor of the province who will not raise any difficulty, after inquiry has been made, and will pass on a copy of the authorization to the applicant and to the Ministry."

and promise. This power Evangelical Christianity actually possesses here and now. Every true Protestant professes that the Gospel is "*the power of God*" (Rom. 1:16) of which he says he is "not ashamed."

It is obvious, therefore, that Protestantism will never make its effects known to the world, or secure its victory in the future over Roman Catholicism, unless it makes that power felt in its fullness without further delay.

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This is the most that can be expected in countries where the Roman Catholic church is allied to authoritarian governments which guarantee full religious liberty and right of propaganda only to the church of Rome. Non-Catholic sects are allowed no liberty of propaganda and may worship only in private. The Roman Catholic church alone has political influence, and the protection of Protestants and others is left to the whims of local Catholic priests and their fanatical followers.

Despite all this, Protestant Evangelical work in Spain is reported as showing hopeful effects of the limited freedom now allowed. In some places, mainly in the villages of Spain, the above report states, the authorities refuse to grant even the small amount of liberty allowed to Protestants. But wherever Evangelical groups gather, the meetings are crowded and there have been many conversions. The following instances are quoted:

"A Baptist minister some months ago paid a brief visit to one of our stations. He was only able to hold one meeting, but 14 people were converted. In another church connected with his own society he conducted special meetings for two days, with the result that 20 accepted Christ. During this itinerary alone, some 56 souls testified to their desire to follow Christ. He speaks of growth everywhere."

One of the most pressing problems for the future of Evangelical Protestant work in Spain is the training of ministers to take the place of the large number who have been either killed or died in prison or exiled.

The July-August, 1946, issue of the *Bulletin of the Spanish Christian Mission*, published in Toronto, Canada, also reports maltreatment of Protestant Christians in parts of Spain. In one

town the pastor has been imprisoned to the detriment of his health. Zacarias P. Carles, director of the Spanish Christian Mission, tells the following story of his experiences in Madrid when the Franco rebellion started in 1936:

"In July, 1936, I was living in Madrid. That was the month in which our so-called tragic Spanish war started. On the very first day I went to the British and Foreign Bible Society, of which I was the assistant superintendent. While going to my office I had to pass by a convent. When I was in front of it, I had to hide myself, since from the windows of the Roman church building priests and others with machine-guns were fighting against the passers-by. Many of them were killed by the priests. When men were able to come near the church, it was set on fire and the priests, still wearing their clerical robes, were captured, carrying their machine-guns with them. Then they were shot. They were killed, not because they were priests, but because they had been murdering their fellow-citizens."

"I knew at once that our war had been started with the help of the Vatican. Even the Pope sent \$3,000,000 to help Franco. Many Spaniards hate the Roman church on account of her association with the bloody Spanish war. Some Spaniards even hate God, since what they know of God they know only through the Roman church."

United Editorial's (London) reliable *Spanish News Letter* for July, 1946, edited by Charles Duff, gives significant figures on Franco Spain's prison statistics and the extraordinary increase in the amount of money spent out of the national budget this year for the armed forces—and "security" police.

On Spain's official Radio Nacional last May 25, Franco's Minister of Justice, Fernandez Cuesta, boasted that "Franco is closing prisons and opening schools. In recent months more than 15,000 prisoners from the Marxist rebellion have gone out of Spanish prisons, and now only 9,850 remain . . ."

On the other hand, of the total revenue of 10,544,000,000 pesetas, 5,239,000,000, or approximately 50%, has been allocated for the Army, Navy and Air Forces alone. Another 10% - 12% goes to support the police, security services, civil guards, carabineros, somatenes (armed civilians), and others, such as Falangists, bank guards, prison and concentration camp guards, etc.

Compared to this six and a half billion pesetas (60% of the entire budget) to cover expenses of safeguarding Franco's Police State, only 94 million pesetas go for Spain's agricultural program, and only 634 million for education.

ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zacchello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. Scripture quotes are from the official Catholic version of the New Testament.

This month his answers concern:

PURGATORY

Roman Catholics say:

1. There is a temporal place of expiation and punishment after death for believers, called Purgatory:
2. In Purgatory believers must satisfy: a) for venial sins; b) for the temporal punishment that remains after mortal sins have been forgiven.

ANSWER:

The Roman Catholic doctrine of Purgatory contradicts the teaching of the Bible. The Bible nowhere speaks of a temporal state of punishment after death for believers, but clearly states that when the believer dies he enters into rest:

"Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them." Rev. (Apoc.) 14:13. (See also Luke 16:22; Eccles. 12:7;)

Some teach that there was a place apart from hell and heaven where Christ went after his crucifixion, and where the believers of the Old Testament were waiting for the Saviour. But this view should not be confused with the Roman Catholic dogma of Purgatory, which Catholics believe to be a place where believers are tortured for an indefinite period in expiation of



their sins.

Furthermore, the Bible never mentions venial sins. One sin may be more heinous than others (*Jer. 7:26; John 19:11*), but "*The wages of sin is death*" (*Rom. 6:23*). The Apostle Paul here does not speak of just some sins, but of all sin. (See also *Gal. 3:10; James 2:10*).

According to Roman Catholic teaching, two kinds of punishment are due to mortal sin: *eternal* (in hell forever), and *temporal* (in purgatory). Eternal punishment is cancelled by the 'sacraments' of Baptism and Extreme Unction, or by an act of perfect contrition with promise of confession. Temporal punishment, they teach, is not cancelled by these sacraments, but by works of penance, by almsgiving, by paying a priest to say mass, by indulgences etc., which reduce the temporal punishment for mortal sins that would have to be suffered in Purgatory. Thus, even if all the mortal sins of a Roman Catholic are forgiven in confession by a priest, and he does not perform enough of these 'good works,' he will go to Purgatory and remain there in torture till his soul is completely purified.

According to the Bible teaching, however, no one can satisfy for the punishment due to our sins, since Jesus Christ our Saviour has satisfied for us *freely and completely* by his sacrifice on the cross. Our faith in Jesus Christ alone obtains forgiveness for us, not our works:

"For by grace you are saved through faith, and that not of yourselves, for it is the gift of God; Not of works, that no man may glory." (*Eph. 2:8, 9*)

"Being justified freely by his grace, through the redemption, that is in Christ Jesus." (*Rom. 3:24*)

"For by one oblation he hath perfected for ever them that are sanctified." (*Heb. 10:13*).

"There is now therefore no condemnation to them that are in Christ Jesus." (*Rom. 8:1*)

"And you, when you were dead in your sins, and the uncircumcision of your flesh; he hath quickened together with him, forgiving you all offences." (*Col. 2:13*)

The Roman Catholic church cannot even take the credit for being the first to invent this money-making doctrine of Purgatory. She adopted it from paganism—from Egyptian, Greek and Roman mythology. "*In every land we find the pagan priesthood, 'devouring widows houses' and making merchandise of the tender feelings of sorrowing relatives, sensitively alive to the immortal happiness of the beloved dead.*" (*cf. The Two Babylons*, by Alexander Hislop).



THE PASSING SHOW

► **THE JESUIT** Father Edmund A. Walsh "was the only religious educator assigned to Supreme Court Justice Robert H. Jackson's prosecution staff" at the Nuremberg trials, according to the Brooklyn Catholic *'Tablet'* of last July 13. It was this Jesuit who supplied all the information relative to the top Nazi war criminals' treatment of the churches in Germany and Nazi-occupied countries. He obtained much of his material from the Vatican.

► **PARAMOUNT PICTURES** will be the distributor of a series of two-reel color movies of 'popular stories from the Bible' it was announced in the N. Y. *Times* of last August 9. The producing company is called *The Living Word*, and a board of consultants comprised of prominent clergymen will supervise the selection and treatment of the stories. Included in the list of clergymen are two Roman Catholic priests, Patrick W. Skehan of Catholic University in Washington, D. C., and the Jesuit Father John La Farge, editor of the Jesuit magazine *America*. In all probability, therefore, none of these Bible stories will stress any positive Protestant doctrine that would embarrass the Roman Catholic church in any way.

► **THE VATICAN** has been obliged to recall its papal nuncio to Romania, Archbishop Andreas Cassulo, according to the *Christian Science Monitor* of last August 6. He was accused of supporting the pro-Nazi government of Antonescu during the war. But the Pope honored Antonescu himself, according to the N. Y. *Times* of July 15, 1943, with "the highest decoration that the Vatican can bestow."

► **ROMAN CATHOLIC PROPAGANDISTS** are busy this year publicizing the centenary of the birth of "Buffalo Bill," (Col. William F. Cody), famous Indian scout and Wild West Show star, because it is claimed that he was baptized a Roman Catholic on his deathbed in 1917.

► **MUSSOLINI'S BODY** was finally discovered, last August 12, hidden in the Pavia Monastery near Milan, according to the N. Y. *'Times'* of August 13. Previously it had been hidden in the monastery of San Angelo since it was unearched on April 22. Police arrested two monks, one of whom admitted to the police that he had learned of the hiding place in confession from one of the men who had stolen the body.

► **PRESIDING BISHOP** Henry St. George Tucker of the Protestant Episcopal church gave the following opinion concerning the suggested collaboration between the (Protestant) World Council of Churches and the Vatican (as reported in the N. Y. *Times* of August 17): "I certainly cannot conceive of the World Council nor any of its commissions joining with any group in an anti-Russian campaign. We may not approve of Russia's domestic policies any more than the Russians approve of ours, but the responsibility for determining domestic policies falls upon the people of the respective countries."

► **MORE THAN THREE MILLION** American youths in the armed services were enrolled in the 'Scapular Militia,' during the past five years. The 'scapular,' used by Roman Catholics all over the world, is made of two small woolen cushions connected by ribbons and worn next to the skin on the chest and back. Inside the cushions are prayers written on paper. It is an amulet believed to have power to protect the wearer from danger and to obtain for him special favors after death in purgatory.

► **DURING** the canonization ceremonies for Mother Cabrini in St. Peter's last July 7, a plane flew over the Basilica and dropped leaflets bearing a picture of Mother Cabrini and quotations from her writings upon the crowds in St. Peter's Square.

► **THE HOPE DIAMOND** (worth \$154,000), which is supposed to have been cursed because of the tragedies it has brought to its possessors, is now owned by Mrs. Evalyn W. McLean of Washington, D. C. According to a recent issue of 'Newsweek' Mrs. McLean has had it blessed "to remove the legendary curse."

► **EMPLOYMENT OF NUNS** as public school teachers in Selfridge, North Dakota, will be discontinued this fall, according to the St. Paul 'Dispatch' of last July 25. The State superintendent of public instruction, A. E. Thompson, acted after receiving complaints that the nuns, who taught school in their religious garb, were giving denominational religious instruction contrary to state law. He also reported that "75 Catholic sisters taught in 17 public schools in nine North Dakota counties last year."

► **SECRETARY OF STATE** James F. Byrnes, assured Dr. Everett Clinchy of the Conference of Christians and Jews in a letter last August 14, that Article XIV of the Italian peace treaty covers a guarantee of religious freedom in Italy. The wording of this article, according to the N. Y. *Times* of August 15, secures to all persons in Italy, "*without distinction as to race, sex, language or religion, the enjoyment of human rights and of fundamental freedoms.*" But the Pope still holds on to his Concordat with Mussolini, that limits religious liberty for Protestants and makes the Roman Catholic church the sole religion of the State.

► **YUGOSLAVIA** has begun to take action against the many Roman Catholic bishops and priests who openly supported the Nazi-puppet regime of Ante Pavelitch and his murderous Ustashi. According to a dispatch from Belgrade in the N. Y. 'Times' of last August 15, Roman Catholic Bishop Gregory Rozman was to be tried in Ljubljana on August 21 for treason. He has been Bishop of Slovenia since 1930, and is now interned in the British zone of Austria. On the list for trial for treason is also Archbishop Aloysius Stepinats of Zagreb, who was notorious for his collaboration with Pavelitch in Croatia. Another is Bishop Shartitch, who is also in Austria.

► **PRIESTS** were urged to "active participation in politics" by Roman Catholic Bishop Henry J. Grimmelman of Evansville, Indiana, according to the Chicago *Tribune* of last May 5. "*The pope wishes the clergy to enter politics and not confine themselves to the sanctuary,*" he told a group of Catholic business men. "*The idea that the church is not in politics is dangerous. . .*"

► **FRANCO SPAIN** has created a twelve-man board to censor all movie films. According to the N. Y. *Times* of last July 20, eleven were appointed by the Government and are representative of the Education Ministry, the producers and exhibitors. *The twelfth member of this censorship board is a priest appointed by the church, and the significant fact is that this priest has veto power over even the majority decisions of the other eleven members.*

► **THE ASSOCIATED PRESS** reported from Poland last July 21 that the Vatican had interceded to save the life of Arthur Greiser, Nazi ruler of Poznam Province who was hanged that day for the thousands he had sent to death camps during the Nazi occupation of Poland. He went to the gallows "weak-kneed and mumbling prayers," the report, in the N. Y. 'Herald Tribune' of July 22, said. A later AP dispatch of July 22, from Rome stated that the Vatican had officially confirmed the fact that the Pope did make the plea to save Greiser's life. This was further confirmed by the official Vatican newspaper 'Osservatore Romano' itself.

► **LATEST** agreements between the Vatican and Franco Spain concern minor changes in the existing Concordat (of 1851) while a new Concordat is in the making. According to the N. Y. 'Times' of last July 17, the agreements cover the right of the Chief of State (Franco) to appoint church dignitaries from the rank of dean down. He will also continue to present canons of cathedral chapters, half of whom are selected by competitive examinations and half by direct appointment. This is a sample of how religion is made a pawn for political purposes in Catholic-Fascist countries.

► **WISCONSIN** newspapers are incensed at the lenient sentence—a \$110.49 fine—meted out to a Roman Catholic priest, Father Cyril Smetana, who was found guilty of causing the death of Dr. John Porter while driving an automobile under the influence of alcohol. The Wisconsin 'State Journal' of July 16, 1946, published a reader's protest which called such a light sentence a mere "slap on the wrist."

► **'THE LOS ANGELES TIMES'** of last June 27 reported that a girl postulant "who, her mother said, was held prisoner in the convent of the Franciscan Missionary Sisters at 1714 W. Sixth St., Santa Ana, was removed forcibly by three deputy sheriffs on Superior Court orders." The girl, Barbara Jean Yelton, aged 20, was taken into custody by the deputies "in connection with a guardianship action instituted by her mother, Mrs. Frank Porter of Hollywood," the report said.

► **ESQUIRE** magazine recently tried to explain why Roman Catholic propaganda films—*Going My Way*, *Bells of St. Mary's*, *Keys of the Kingdom*, *The Green Years*, and others—have been so fabulously successful while movies about Protestant ministers are such a flop. "*The investment of a half a million to two million dollars in a Protestant picture is a risky financial gamble,*" it says, "*while an acceptable Catholic film can hope for an audience of 23,000,000 ticket buyers in the U. S., to say nothing of big grosses in the Latin markets.*" Catholic films also have no trouble with the censors, whereas Protestant films would be a headache in this regard for the producers.

► **THE LUTHERANS**, meanwhile, have established a \$2,500,000 corporation with studios to produce motion pictures of their own, according to the N. Y. 'Herald Tribune' of last July 15. Their aim, however, is not Protestant propaganda, but "the prevention and correction of juvenile delinquency."

► **ON HIS RETURN** last August 14 from a tour of European countries as head of the Presbyterian Restoration Fund Commission, Rev. Dr. Paul F. McConkey was reported in the N. Y. *Times* of that date as declaring that, "*The Protestant Church in Europe was awake as it hadn't been in many generations.*" Mr. George M. Kirk, a member of the National Laymen's Committee who accompanied the group, also stated that, "*Protestants were the core of the resistance movements in many countries, and when the world knows that story it will feel its obligation to the free churches of Europe.*"

► **COMMENTING** on the canonization last July 7 of Mother Frances Xavier Cabrini, *The Christian Century* remarked that what the Pope did was to add "*not a cubit to the stature of the nun,*" but "*to create a myth, to pay a debt and to add to the income of the Vatican.*" It estimated that the immediate income to the church by the canonization was "at least \$1,000,000," and quoted *Religious News Service* that "the process of canonizing a saint may not only take hundreds of years, but is also very costly."

► **FRANCO'S** representative at the inauguration of Philippine independence last July 4, was Signor Antonio Giocecohea. In the *Christian Science Monitor* of July 13, J. Ventura Sureda revealed that this same Antonio Giocecohea, in a public speech at San Sebastian on November 22, 1938, admitted that in March, 1934, he and other Spanish Monarchists went to Italy to secure the support of Mussolini's Government and of the Fascist Party in preparation for the outbreak of civil war in Spain.

► **NEW YORK** now has two Roman Catholic Archbishops. This came about last July when Pope Pius XII appointed Auxiliary-Bishop J. Francis A. McIntyre as titular Archbishop and Coadjutor of Cardinal Spellman. The appointment was hailed by the N. Y. *Herald Tribune* of July 24, as "*a recognition of the importance of New York and of the United States in the Catholic world today.*"

► **THE VATICAN NEWSPAPER**, *Osservatore Romano*, severely rapped the St. Louis *Post-Dispatch* for criticizing the Pope's interference in the French elections. According to an AP report of last June 11, the Vatican paper told the *Post-Dispatch* "*to stay out of matters it did not know.*"

► **WORKING GIRLS** under 17 years of age in Franco Spain, as well as male apprentices under 21, are now forced by decree of the Falange "to attend a weekly one-hour class in political, religious and cultural indoctrination," according to a report from Madrid in the N. Y. 'Times' of last August 8. Franco has also decreed that priests hold classes of religious instruction in factories throughout Spain.

PUBLISHERS TRY A NEW APPROACH TO THE 'SACRED COW'

STATES OF GRACE, a novel by Francis Steegmuller, Reynal & Hitchcock, 214 pp., \$2.50

SPEAK THE SIN SOFTLY, by Cy Caldwell, Julian Messner Inc., 332 pp., \$2.75

STAR OF THE UNBORN, by Franz Werfel, The Viking Press, 645 pp., \$3.00

AN UNSOLVED PROBLEM of publishers in the United States is how to treat the Roman Catholic church without running foul of Catholic censorship and consequent Catholic boycott. The three books listed above are samples of what they are trying to do about it.

Publishers know well that there is a good market for books on the Catholic church. They know that the American public is eager to get the real facts concerning both the religious and political activities of Roman Catholicism, but so far, few publishers have dared to satisfy the public demand. The Roman Catholic church, in the editorial offices of our newspapers as well as in the inner sanctums of book publishers, still remains an untouchable 'sacred cow,' to be handled, if at all, with fear and trembling.

Publishers are hardly to blame for this. They are business men concerned primarily with financial investments in a long list of other books that would be jeopardized by even one book that would tell the truth about the Roman Catholic church, even though such a book would be of constructive value to a lot of people, Catholics and Protestants alike. They are as eager to publish such books as the general public is to read and benefit by them. But they cannot afford to do so, with the result, on the one hand, that the American

public is starved for knowledge it wants, and on the other, that the task is left to those who haven't sufficient capital or outlets to ensure success of worthwhile books on the Catholic church, or to those who exploit the anti-Catholic issue on sensational lines and after the manner of the Ku Kluxers.

Publishers sometimes will take the risk of publishing books that treat of the *political* aspect of the Roman Catholic church, avoiding, and making it clear that they are purposely avoiding, any criticism of the Catholic church as a *religion*. They forget that the Catholic church's political power comes directly from its peculiar religious teachings, and that to treat of the Catholic church and eschew its religious aspect, is similar to treating of "*Hamlet* without the Prince of Denmark."

In what seems to be a desperate effort to find a way out of their difficulty, publishers appear to be now trying a new approach to the Roman Catholic church. This new approach appears to be based upon the following principle: *be as frank as you dare about the political chicanery, and even the doubtful moral effects of Roman Catholicism, but make sure to show that it all redounds in the end to the prestige of Roman Catholicism which can outlast its deepest corruptions.* This method turns the old saying of "damning by

faint praise," into "praising by faint damning." It appears that publishers think that by this method they have found a way at last of telling some of the unsavory but attractive facts about the Roman Catholic church, and at the same time saving themselves from the wrath of its dreaded inquisitors.

This new methodology in Catholic criticism is evident in several books recently published that deal with the priests and politics of the Roman Catholic church. Among them are the three books listed above. *States of Grace* is not only a crude, but an almost salacious story about priests and nuns. It is meant to be satirical and light-hearted. But if the intrigues of a rich widow, sister of a bishop in Michigan, who bosses a convent of nuns and the priests in a parish in Egypt by means of bribery and her brother's cooperation are in any way typical of how other Catholic parishes are run, then the Roman Catholic church is in a sad "state of grace" indeed. The author even goes so far as to make it clear on the last page that his hero, the young, attractive priest, Father Philip, will get new ideas during his trip down the Nile with Maggy Flynn that would induce him to change his Roman collar for a collar and tie:

"A voyage, the ancient world, a girl from the modern world: things like these gave ideas to a young priest . . . He suspected that he was going to be given still more ideas during the trip down the Nile. He suspected that Maggy Flynn might talk to him some more, in that upsetting way of hers, about his collar. Might he himself like his collar better if it were different? Could he ever contemplate a change? Would it open more doors than it would shut?" (p. 214)

Yet, like the many Catholic propaganda movies that show the weaknesses

of priests and nuns, this book too will probably be hailed, by Catholics and Protestants, as a very "human" story that makes the Catholic church more likeable precisely because of its evident corruptions.

Speak the Sin Softly is a novel that runs in the same vein . . . a young attractive priest who almost, but not entirely, falls into the arms of a cabaret girl. In this way the priest's moral reputation is saved. But there is no effort to excuse the church, in the person of a conniving Jesuit, from blame for using this priest for its dastardly political purposes (in Ecuador), which result in the slaughter of innocent trusting Catholic people and the establishment of a Fascist-Catholic regime. This part of the book is well done, and might be a true history of what has happened in Argentine rather than in the small country of Ecuador. But the Catholic church and its priests as a whole are shown up well in the end. Distasteful and uncalled for is the contemptuous manner in which Protestant missionaries in that South American country are pictured. This deliberate slap in the face against all Protestant missionaries is an obvious attempt to appease the Catholic censors for other things in the book that might displease them.

Franz Werfel's *Star of the Unborn* is another book that contains enough against the Catholic church to condemn him many times over to the fires of the Inquisition. Yet the author's chief concern is to convince the reader that the Roman Catholic church is the only lasting and ideologically-dependable institution that the world ever has seen or ever will see. It is the only institution (besides a remnant of Judaism) still existing and holding on to its medieval teachings and practices a hun-

dred thousand years hence, in the "astromental" world into which F. W. himself is re-incarnated.

This book was published after the death of Franz Werfel, who, though he never renounced his Jewish faith, did great service to the Roman church by his book and movie, *Song of Bernadette*. His *Star of the Unborn* is a fantastic hodge-podge of all the heresies and pagan philosophies imaginable. Withal, it works out in the end of its 645 pages to be a subtle vindication of the philosophy and ideology of Roman Catholicism.

This effort by publishers to avoid the wrath of Catholic censors by faintly damning yet glorifying Roman Catholicism, serves no constructive purpose. It only adds to the purposeful confusion on Roman Catholic issues already created in the minds of the American public by Catholic propagandists themselves.

L. H. L.

IN HIS BOOK, *The French-Canadian Outlook*, just published (Viking Press, 192 pp. \$2.00), Mason Wade calls attention to the fact that to this day Catholic Quebec differs little from the "New France" of the 17th century with its "seigneurial system" and "the religious zeal of the Counter-Reformation or Catholic Revival, the cultural tradition of classicism, the political idea of absolutism or benevolent despotism, and a semi-feudal, hierarchical concept of society."

He also points out that French Canada is controlled by the Catholic church far more than any other community on the American continent, that its primary education is extremely low, and that it busies itself chiefly with fighting Protestantism and the beneficial changes that it brings with it.

SOCIALISTS AND THE CATHOLIC CHURCH


THE CATHOLIC CHURCH has always been the great enemy of Socialism. In fact, Pope Pius XI laid it down categorically in his encyclical, *Quadragesimo Anno*, that "one cannot be at the same time a good Catholic and a true Socialist."

Yet today we see the strange phenomenon of the Socialists as a body lining up with the Roman Catholic church on the common ground of hatred of Soviet Russia, or "Stalinism," as they prefer to call it. Protestants also are caught in the same predicament. Though opposed to Roman Catholicism on almost every other issue, they tend to endorse and work with the Vatican's crusade for a 'holy war' against Russia. The matter has been further complicated by the Vatican's postwar lip-service to democracy and its support of political parties with a leftist trend but marching under the banner of "Christian democracy."

Not all Socialists, however, have been stampeded into supporting the Catholic church's campaign against Russia because of their hatred of Stalin. McAlister Coleman, in the Socialist newspaper *The Call* of last June 24, is frank in admitting that, "Hating Stalinism as I do, I would no more seek to fight it through the instrumentality of the Catholic hierarchy than I would seek to fight bigotry by the use of intolerance."

This Socialist writer has some other important things to say about the Catholic church and its present line of pretended interest in the working man:

"Throughout the history of Socialism in America," he says, "there has been no more persistent and malignant enemy of our cause than the Catholic hierarchy. Against us the Church moved up its most powerful weapons of propaganda and terror, bigotry and submis-

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sion. After it had gained a toe-hold along the Eastern seaboard during the successive waves of Irish and Italian immigration, the Catholic church prescribed Socialism and proceeded to attempt to destroy it, root and branch."

Of the Catholic church's present attempt to paint itself as the protector of the working man, Mr. Coleman says:

"Whatever its illusions about the next world, the Catholic church is disillusioned about this one. In spite of such cheerio bits of propaganda as the picture 'Going My Way,' in which the priests are no more than high-collared settlement workers brightening up slum children with ball games and barber-shop choruses, Catholicism, here as abroad, is authoritarian at heart, cynical, opportunistic and intolerant."

Protestants might well take a lesson from this wide-awake Socialist writer and look and consider well before being led to join in the war-making campaigns of the Roman Catholic church. Many are being deceived by the almost Evangelical phraseology that is now so common on the lips of Roman Catholic spokesmen, especially the smooth-speaking Msgr. Fulton J. Sheen. In the same way, says this Socialist writer, Catholic spokesmen "go so far as to use Socialist phrases, holy-watered down, of course . . . a sort of guild socialism with seductive gestures toward the cooperative movement which the Pope is now plugging, but it has fooled a lot of good Socialists and laborites into the belief that at long last the Holy Roman Church is seeing the light."

And his warning to Socialists should also be heeded by Protestants, that *"when we are attacked in the name of religion, or are, as is now the case, wooed with subtle advances by the slick-talking emissaries of the Pope, we must look to our defenses."*

THE EDITOR'S MAIL BAG

A PRESBYTERIAN MISSIONARY in the Belgian Congo writes as follows:

"A few weeks ago a friend passed on to me several copies of your magazine, and after reading them I realize that that is just the kind of magazine that will be very useful to me right now.

"I had never had any association with Catholics until I passed through Portugal several months ago on my way here to the Belgian Congo as a missionary. Since coming here I have seen and heard things that I would have considered falsehoods had I heard them in America — things concerning the Roman Catholic church.

"I have read your booklet 'Behind the Dictators,' and 'Our Priceless Heritage' by Woods. I am preparing for our own native evangelists some outlines that will show the different scriptural interpretations of Catholic and Evangelical Christianity. I am finding much valuable information in your few publications I have read."

—W. F. Pruitt

. . .

ROME AND RUSSIA

"I DO NOT THINK that the Vatican has made such a strong come-back as you say. England is taking no chances with Spain as a possible ally of Russia. Things are none too settled in Italy and the Pope is still very fearful. Russia may win out yet, but it would be better for us if Stalin played his cards with more consideration. On the other hand, I am not sure we hear the whole story in this country. I doubt if Russia is as strong as generally imagined. I spent part of a winter there. It is a cold, bitter country, and cattle are an awful burden, as they eat their heads off. Horses too. I know it can be mechanized in part, but farming in Russia—most of it—is not easy. This is something that has not been given enough consideration."

—C. A. M., San Diego, Cal.